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THE CATHOLIC LAYMAN.

Ḑlór nō Ōhía aḡ rḡa hárnuib, aḡur ríóḑcán ar an ōcalam ōaḡtōil ōo na ōáoinib.

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THE POPE'S TITLE TO IRELAND.

THE temporal power possessed or claimed by the Pope must ever be interesting to those who take an interest in the past history of Ireland; because it was by means of the temporal power which Popes claimed and exercised that Ireland was made subject to England, and the ancient Irish Church made subject to Rome.

Henry II., King of England, took possession of Ireland by virtue of grants made by Popes, who undertook to give him temporal dominion over Ireland; he, on his part, undertaking to reduce the Irish Church to obedience to the Pope.

In writing upon Dr. Dixon's "Blessed Cornelius," in our number for November, 1855, we said that Ireland was thus given to Henry II. by Pope Alexander III., in the year 1172. We were, of course, aware that a previous grant of Ireland had been made to Henry II. by Pope Adrian IV., in the year 1155; but circumstances prevented Henry II. acting on that grant. When, seventeen years later, he carried out his scheme, he did it with the help of a new grant from Pope Alexander III.; and we, therefore, attribute the effect to the grant which was acted upon.

But, since the bull of Alexander III., in 1172, was only a confirmation of the bull granted by Adrian IV. in 1155, we must go back to Adrian's bull for the particulars of the bargain, and the grounds of the authority by which the Pope undertook to give an independent kingdom to another sovereign.

We take our translation of these bulls from the History of Ireland written by a learned Irish Roman Catholic author, S. O'Halloran, Esq., M.R.I.A., vol. ii., p. 360, London, 1778:—

The Bull of Adrian IV. to King Henry II.

"Adrian, Bishop, servant of the servants of God, to his dearest son in Church, the illustrious King of England, greeting and apostolical benediction.

"Full laudably and profitably hath your magnificence conceived the design of propagating your glorious renown on earth, and completing your reward of eternal happiness in heaven, whilst as a Catholic prince you are intent on enlarging the borders of the Church, teaching the truth of the Christian faith to the ignorant and rude, extirpating the roots of vice from the field of the Lord; and for the more convenient execution of this purpose, requiring the counsel and favour of the Apostolic See: in which, the maturer your deliberation, and the greater the discretion of your procedure, by so much the happier we trust will be your progress, with the assistance of the Lord; as all things are used to come to a prosperous end and issue which take their beginning from the ardour of faith and the love of religion.

"There is, indeed, no doubt but that IRELAND AND ALL THE ISLANDS on which Christ, the Sun of Righteousness, hath shone, and which have received the doctrine of the Christian faith, do belong to the jurisdiction of St. Peter"

and the holy Roman Church, as your excellency also doth acknowledge; and, therefore, we are the more solicitous to propagate the righteous plantation of faith in this land, and the branch acceptable to God; as we have the secret conviction of conscience that this is more especially our bounden duty. You, then, my dear son in Christ, have signified to us your desire to enter into the island of Ireland, in order to reduce the people to obedience unto the laws and to extirpate the plants of vice; and that you are willing to pay from each (house) a yearly pension of one penny to St. Peter, and that you will preserve the rights of the churches of this land whole and inviolate. We, therefore, with that grace and acceptance suited to your pious and laudable design, and favourably assenting to your petition, do hold it good and acceptable that, for extending the borders of the Church, restraining the progress of vice; for the correction of manners, the planting of virtue, and the increase of religion, you enter this island, and execute therein whatever shall pertain to the honour of God and welfare of the land; and that the people of this land receive you honourably, and REVERENCE YOU AS THEIR LORD, the rights of their churches still remaining sacred and inviolate, and saving to St. Peter the annual pension of one penny from every house.

"If, then, you be resolved to carry the design you have conceived into effectual execution, study to form this nation to virtue and manners, and labour by yourself, and others you shall judge meet for this work in faith, word, and life, that the Church may be there adorned; that the religion of the Christian faith may be planted and grow up; and that all things pertaining to the honour of God and the salvation of souls be so ordered, that you may be entitled to the fullness of heavenly reward from God, and obtain a glorious renown on earth through all ages."

Of this bull, Dr. Lanigan, an Irish Roman Catholic priest, in his able and learned ecclesiastical history of Ireland, says:—"Adrian's bull is of so unwarrantable and unjustifiable a nature, that some writers could not bring themselves to believe that he issued it, and have endeavoured to prove it a forgery. But their efforts were of no avail, and never did there exist a more real or authentic document." (Vol. iv. p. 164. Dublin. 1822.)

Dr. Lanigan says the reasons given in the bull are "hypocritical reasons"—p. 160.

The bull of Pope Alexander III. to King Henry II.

"Alexander, Bishop, servant of the servants of God, to his most dear son in Christ, the illustrious King of England, health and apostolical benediction.

"Forasmuch as these things, which have been, on good reasons, granted by our predecessors, deserve to be confirmed in the fullest manner, and considering the grant of the DOMINION of the realm of Ireland, by the venerable Pope Adrian, we, pursuing his footsteps, do ratify and confirm the same (reserving to St. Peter, and to the holy Roman Church, as well in England as in Ireland, the yearly pension of one penny from every house), provided that the abominations of the land being removed, that barbarous people, Christians only in name, may, by your means, be reformed, and their lives and conversation mended, so that their disordered Church being thus reduced to regular discipline, that nation may, with the name of Christian, be so in act and deed. Given at Rome, in the year of salvation, 1172."

Of this bull, Dr. Lanigan says—"Alexander wishes that, on eradicating the dirty practices of Ireland, the nation may, through Henry's exertions, become polished, and its Church be brought to a better form. He seems to have known nothing of the state of the Irish Church, except what he heard from the lying accounts of the enemies of Ireland; and as to ecclesiastical or other dirt, I believe he might, in those times, have found enough of it, and I fear more, nearer home, without looking for it in this country."—p. 223.

And Mr. O'Halloran says of that bull—"To every man of principle, the conduct of Alexander and of his ministers, viewed in the most favourable light, must appear hypocritical and abominable to the last degree. What can be offered in defence of the conduct of this Father of the Christian world?"—Vol. ii., p. 368.

Dr. Lanigan, Mr. O'Halloran, and Dr. Keatinge, all prove that the statements made in these bulls were false,

6 This "penny" was worth a good deal more than our penny now. Lanigan, Eccl. Hist. of Ireland, vol. iv., p. 164.

because the Irish, at that period, were Christians, and not heathens. They wonder what the Pope could mean by "enlarging the borders of the Church, and teaching the truth of the Christian faith." They think the Pope must have said this either from ignorance or hypocrisy. But if those learned men had read the *Tablet* newspaper, they would have learned that none are "Christians" but those who are in subjection to Rome, which the Irish then were not.

Our readers will be sharp enough to understand that the Popes meant the Roman Church and the Roman faith, to which it is evident the Irish Church had not yet submitted. Our readers will mark, too, the great object to secure Peter's pence for Rome; for the Pope had evidently not yet fingered a penny of Irish money, and, naturally, he felt anxious to do so.

Our readers will observe the ground upon which the Pope rests his right to bestow Ireland on the English king. "There is, indeed, no doubt but that Ireland and all the islands upon which Christ, the Sun of Righteousness, hath shone, and which have received the doctrine of the Christian faith, do belong of right to St. Peter and the Holy Roman Church, as your excellency also doth acknowledge;" but by what right the Pope does not say.

Of course, when King Henry asked the Pope to give him Ireland, the king was willing to admit that the Pope had a right to give it to him; but we, who are not looking to the Pope for gifts, may fairly ask what right the Pope had to give Ireland to Henry II. How did Ireland and all other Christian islands come to belong to the Pope, so that he could give them away to whom he pleased?

Now, we have a book written by the very man whom King Henry II. sent to the Pope to ask for Ireland—that man was called "John of Salisbury," and the name of his book is "Metalogicus"; and in the fourth book and last chapter of it he says—"At my entreaties he conceded and gave Ireland to the illustrious King of England, Henry II., to be possessed by an hereditary right, as his letters (the Pope's) at this day witness. For, of ancient right, ALL ISLANDS are said to belong to the Roman Church by virtue of the DONATION of CONSTANTINE, who FOUNDED AND ENDOWED her (i.e., the Roman Church). He (the Pope) sent also by me a golden ring, decorated with a very fine emerald, with which ring the investiture of law in conveying Ireland should be made; and the same ring is as yet ordered to be preserved in the public archives of the court."

We wonder with what feelings Irish Roman Catholics would now look on this golden ring if it were yet preserved. Would they worship the relic, and bless the Pope for what he did by it? Why not, as well as worship the thigh-bone of Cornelius for his devotion to Pope Alexander III., who confirmed Pope Adrian's gift?

But we have learned here on what the Pope's right to Ireland rested: the man who settled the matter between King Henry and the Pope has told us. The Pope's right to give away the land rested on "the donation of Constantine," the first Christian emperor, who reigned from the year 306 to 337. It is not from John of Salisbury only that we hear of this "Donation of Constantine." In the eighth century, Pope Adrian I. relied on it to get a renewed and larger grant from the French Emperor, Charlemagne, to whom he wrote as follows:—"As in the times of the Blessed Roman Pontiff Sylvester, the holy Catholic and Apostolic Roman Church of God was elevated and exalted, and was thought worthy to be endowed with power in these parts of Hesperia, by the most pious Emperor Constantine the Great, of his bounty . . . so, in these most happy times of ours, let the holy Church of God increase . . . and let her remain exalted more and more."

"Ad preces meas illustri regi Anglorum Henrico II. concessit et dedit Hiberniam jure hereditario possidendam; sicut littere ipsius testantur in hodiernum diem. Nam omnes insule de jure antiquo, ex donatione Constantini qui eam fundavit et dotavit, dicuntur ad Romanam ecclesiam pertinere. Annulum quoque per me transmisit aureum, amargado optimo decoratum, quo fieret investitura juris in gerenda Hibernia: idemque adhuc annulus in curiali archio publico custodiri jussus est."—Metalogicus, lib. 4., c. ult. Paris 1610, p. 240-I.

Sicut temporibus beati Sylvestri Romani Pontificis, a sanctae recordationis piissimum Constantino M. Imperatore per ejus largitatem, sancta Dei Catholica et Apostolica Romana ecclesia elevata et exaltata est, et potestatem in his Hesperiae partibus largiri dignatus est; ita et in his vestris felicissimis temporibus atque nostris sancta Dei ecclesia germinet. . . . Et amplius atque amplius exaltata permaneat. Muratori, Rerum Script. Tom. iii., Pars. ii. p. 194.

^a The Latin here is—"Ad jus beati Petri et sacrosanctae Romanae ecclesiae. . . pertinere." This means temporal right, and not jurisdiction in a spiritual sense. We do not think it necessary to give the Latin of these bulls, because we give a Roman Catholic translation. But any one may see the Latin in Usher's Sylloge, No. 46 and 47.

We find, the following, also, in Dr. Lanigan's Ecclesiastical History of Ireland:—"The possession of the Pope's being the head owner of all Christian islands had been partially announced to the world in a bull of (Pope) Urban II., dated A.D. 1084, in which, on disposing of the island of Corsica, he said that the Emperor Constantine had given the islands to St. Peter and his vicars."—Vol. iv., p. 160.

So we see that Popes were in the habit of relying on this "Donation of Constantine," when they were engaged in working out their objects.

We, therefore, look for this "Donation of Constantine," to explain the sale of Ireland. We find it in a most appropriate place.

Our readers may remember some papers in our numbers for December, 1853, January, February, March, and June, 1854, in which we gave an account of a vast number of decretal epistles of the early Popes which were forged in the ninth century to support the claims which Popes were then setting up; which collection of forgeries was first produced by the notorious Isidore Mercator. Here, in this bundle of impudent and shameless forgeries, we find "The Donation of Constantine," which succeeding Popes worked to such good effect.

In this document the Emperor Constantine is made to relate that he had the leprosy, and was told by his physicians that he could only be cured by a bath filled with the blood of young children. A great number of children were, accordingly, collected to be killed for the purpose; but, when Constantine saw all the mothers crying, he was kind enough to give them back their children. That night Peter and Paul appeared to him, and told him to send for Pope Sylvester, who was then hiding from Constantine's persecution, and that the Pope should heal him, provided he would turn Christian, and establish the Church. The Pope, accordingly, made him do penance, and then baptised him, by which he was cured. Constantine then proceeds to perform the conditions of his cure, as follows:

"We decree to honour the holy Roman Church with veneration, and that the most sacred See of the blessed Peter should be gloriously exalted above our imperial and earthly throne, attributing to it power and the dignity of glory, and imperial strength and honour; and we decree and ordain that it shall have supremacy over the four principal Sees of Antioch, Alexandria, Constantinople, and Jerusalem, and also over all the Churches of God in the universal world; and the pontiff, who from time to time shall be over the holy Roman Church shall be superior and prince over all the priests of the whole world."

He then relates that he has built the churches of Peter and Paul, "to whom, for the decking of their lights, we have given estates of possessions, and have enriched them with various things; and by our sacred and imperial command, as well in the east as in the west, or even in the northern or southern region—to wit, in Judea, Greece, Asia, Thrace, Africa, and Italy, or in the different islands—we have given to them of our bounty, with that intent that all should be disposed of, by the hands of our blessed father, Pope Sylvester, and his successors."

Constantine also bestows his palace at Rome, his crown, his sceptre, and all the ensigns of royalty, upon the Pope.

Constantine then proceeds—"We give up and relinquish to the aforesaid, our most blessed pontiff, Sylvester, the universal pope, all the provinces, places, and states of Italy, or the western regions." And for himself, Constantine goes on to say—"We have thought it proper that our empire, and the power of our kingdom, should be transferred, and transported to the eastern regions; and that in the most fit place of the Byzantine province a city should be built to our name (Constantinople), and that our empire should be constituted there, since it is not right that an earthly emperor should have power there, where the dominion of the priests and the head of the Christian religion has been constituted by the Emperor of heaven."

And then Constantine, this earthly emperor, goes on to pronounce of eternal damnation, and of hell-fire with the devil for every one who should violate this:

"The collection of Isidore is contained in Martin's Oration: The Donation of Constantine is at p. 58; Also in the Patrologia of Abbe Migne.—Vol. 120, col. 245. Paris: 1855.

"Sacrosanctam Romanam ecclesiam, decrevimus veneratione honorare et amplius quam nostrum imperium et terrarum nostrarum sedem sacratissimam: beatum Patrum gloriosam ecclesiam, tributes et potestatem et gloriam dignitatem, etque vigorem et honorificentiam imperialem atque decernentes sanctam, ut principatum teneat iam super quatuor principatus sedes Antiochenam, Alexandrinam, Constantinopolitanam, et Hierosolymitanam, quasque veterum imperatorum in universo orbis terrarum dei ecclesiam, Et Pontifex, qui per tempore ipsius sacrosanctae Romanae ecclesiae extiterit, ceteris et princeps cunctis sacerdotibus totius mundi existat.

"Quibus pro concinnatione luminariorum, possessionum predia, censuumque, et rebus diversis eas duntaxat et per nostram imperialem iussione sacram, iam in oriente quam in occidentem vel etiam in septentrionem et meridiana plagam, videlicet in Judea, Grecia, Asia, Thracia, Africa, et Italia, vel diversis insulis nostrae largiente eis concessimus, ac prout ratione et per mensuram beatissimi Patris nostri Sylvesteri Pontificis successoremque omnia disposuerunt.

"Quoniam Italiae seu occidentalem regionem, provincias, loca, et civitates, praefate beatissimo Pontifici nostro Sylvestri universis Papae successoribus aequo relinquimus.

"Uade congitur prospectus nostrum imperium et regni potestatem orientibus transferri et transmutari regionibus, et in Beati Patris provinciam in optima loco, nomine nostre civitatis, videlicet, et nostrae illius concinnationis imperium, quoniam iam principatus sacrosanctae et Christianae religionis caput, ac imperatore cunctis sanctissimum est, iustum non est ut illis imperatoribus teneantur ambere potestatem.

decree. So all Protestants are damned, if not by act of parliament, at least by the civil law, as far as forgery can do it.

We need not stop now to prove that this famous "Donation of Constantine" was a forgery, and filled with falsehoods; for no Roman Catholic with the least learning will now attempt to deny that it was forged in the 8th or 9th century. But for many centuries together this forgery was relied on by popes and their supporters as the great title-deed of the Popes.

When the forgery was framed, popes were beginning to claim the primacy over the whole Church as given by God himself to the Pope. But as it might be hard to prove this by Scripture, it was thought well to have a forged donation of an emperor at hand, in order that if they could not prove by truth that God gave this power, they might, at least, prove by falsehood that man gave it. And so Pope Adrian I., in the 8th century, when he wanted to get a grant of temporal power from the French emperor, Charlemagne, held up this forged donation of Constantine as his right to temporal power; and the ground on which he asked for it. And Pope Urban II., in the 11th century, gave away Corsica by the same title. And Pope Adrian IV., in the 12th century, gave Ireland to King Henry II. by virtue of the gift of all islands to the Pope, as contained in this forged donation.

From the 9th century to the 16th, this forged donation passed for a lawful title of the popes. It was the Reformation that swept away the mass of forgery and fraud, and delivered Roman Catholics themselves from such impostures. But now that Roman Catholics, guided by the light of the Reformation, do acknowledge that the Donation of Constantine was a forgery, we ask them why they should still maintain that the things done upon the sole ground of that forgery should be held good and valid? By virtue of that forgery Ireland was made subject to the English; by virtue of that forgery the ancient Church of Ireland was made subject to Rome. Why should these things be maintained when the forgery is confessed? Is a man entitled still to hold a property, when it is proved that the titles under which he holds are forgeries? At least, it is reasonable to inquire whether there be any other ground upon which the things done under the forgery should now be upheld.

As respects the union of England and Ireland in one kingdom, we hold that there are good reasons why it ought now to be continued.

Because two islands lying so close together, if not united, would be continually in danger of being at war; and thus the greatest of all calamities and miseries would fall upon both. The misfortune was not in the union of the two kingdoms, but in the wicked way in which that union was brought about by Pope Adrian IV. and Alexander III., which laid the foundation of centuries of oppression on one side and hatred on the other: feelings but too well kept up since by the conduct of succeeding popes. The evil done by Pope Adrian IV. would now only be made greater by severing the union. There is no remedy now, but to bring about mutual good-will for mutual advantage.

We think it also worth while to direct attention to the fact pointed out by the learned Roman Catholic priest, Dr. O'Connor, that King James I. was the legitimate descendant alike of the ancient kings of Ireland and of the kings of England. The crowns of England and of Ireland were lawfully united on his head by legitimate descent; and since his day the union of the crowns of England and Ireland has rested no longer on forgery and violence, but on a lawful title. Queen Victoria is the descendant of the old kings of Ireland of Heber and Heremon—as well as of the kings of England. This is a fact which it is right for Irishmen to know; and for the proof of it we refer to Dr. O'Connor's *Columbanus*, No. 2, p. xlvii., &c.

But when we come to consider whether the ancient Church of Ireland should still continue subject to Rome, now that the original means of her subjection is proved to have been forged, the case is different. It will not do here to produce a later title to supply the place of the original forgery. Here we must go back to the great charter of the Church, the Word of Christ, and the teaching of his Apostles. Let it be fairly discussed whether Christ and his Apostles decreed that all Churches should be subject to Rome, and should hold the doctrines and practices that she now propounds. If that can be shown in the great charter of the Church, then, in the name of God, let it be shown by those who can show it, and let us and all Protestants submit to the Church of Rome; but if no such thing can be shown in God's charter to his Church—if the subjection which was imposed on the Church of Ireland in the 12th century have no foundation except in the forgery on which it was actually based—then let that subjection be cast to the winds with the forgery itself.

This is the test to which we have been so long inviting our Roman Catholic fellow-countrymen to come. This is what Dr. Cullen fears and shrinks from, in his late pastoral. Let Roman Catholics now consider which party acts like men who have truth on their side.

Dr. Cullen tries to maintain what was actually established on a forgery: let him come forward and show, if he can, that it has anything better than forgery to rest on.

ETHICA CHRISTIANA.

We extract the following remarkable instance of the fatal power of self-deception in a mind educated in a false system of morality, from an article in No. 166 of the *Edinburgh Review* on the penal jurisprudence of Germany, in which the reviewer gives the narrative at length from the works of Anselm von Feuerbach, an eminent judge who long presided in the highest criminal court of Bavaria, and whose exposition of the general criminal law is a textbook throughout Germany. It would appear that the case in all its details had come judicially before the narrator himself:—

"A small farm called Thomashof, in the village of Lauterbach, near Batisbon, was inhabited in 1807 by a Roman Catholic curate of the parish, and also the proprietor of the farm, and a widow named Fraenknecht, and her two daughters, Magdalena and Catherine, one aged nineteen, and the other eleven years. The Fraenknecht family had been the former owners of the farm, and had sold it to Riembaier; and being on terms of great intimacy with him, continued to reside there. All enjoyed in a high degree the esteem of their neighbours. The widow and her daughters were respected for their integrity and industry, and loved for the softness of their manners, and (we use the words of Riembaier) 'the angelic kindness of their dispositions.' The younger daughter, Catherine, showed an intelligence far beyond her age. Riembaier himself passed for a model of apostolic fervour, charity, and simplicity. He was born in 1770, and therefore was in his thirty-eighth year at the commencement of our narrative. He was the son of a day-labourer, a station lower in that country, where almost every one has some land, than that of an English farm-servant. The first years of his boyhood he passed as a shepherd's boy, but before he was thirteen he felt the power and the ambition to rise higher. With the assistance of some instruction from his clergyman, he obtained admission to the public seminary of Batisbon, and in 1795 was ordained. He had a fine person, was an eloquent preacher, was zealous, active, and kind in his intercourse with his parishioners, and was honoured, says Feuerbach, as a half-glorified saint. It was believed, indeed, and he encouraged the belief, that he had strange communications with the spiritual world. Souls from purgatory visited his chamber, implored a mass from him, and were released as soon as it had been said. He saw them himself fluttering towards heaven in the form of doves. Sometimes, when he was abroad at night in the duties of his cure, they danced before him like fiery exhalations—in the hope, as he supposed, to receive his benediction; and ranged themselves on his right or on his left as he extended his hand. Until his purchase of the Thomashof farm he had avoided all worldly engagements, and dedicated his leisure to literature and spiritual exercises. After that period he devoted much of it to the labours of the farm, which he appears to have performed himself, with little assistance except from the widow and her daughters. Against the few persons who thought it unbecoming that a priest should act as a ploughman or a groom, he defended himself by the decisions of the Council of Carthage and the authority of Saint Epiphanius, and his parishioners in general thought it a proof of apostolic humility. To his humility also it was attributed that he never looked any one in the face; and walked with a sunk head, downcast and half-closed eyes, and hands folded over his breast. In June, 1807, he passed in Munich, with great distinction, the examination which candidates for ecclesiastical preferment undergo in Bavaria. In the beginning of 1808 he obtained the benefice of Priel, some miles from Lauterbach, sold the Thomashof farm, and removed with the Fraenknecht family, mother and daughters, to his new parsonage. In June, 1809, the mother and the elder daughter died within a few days of one another, after short illnesses.

Magdalena, the elder daughter, had filled the place of a *Pfarrkochin*, (minister's cook), in Riembaier's household; and on her death he earnestly endeavoured to persuade Catherine, the younger daughter, now about thirteen, to supply her place. She refused, left the parsonage, and lived as a servant, first with his brother, and afterwards in several other places. All those with whom she lived were struck with the contrast of her general cheerfulness and her occasional anxiety and gloom. As she grew older, her periods of disturbance became more frequent and more terrible. She could not bear to be alone. She spoke sometimes about a female whose recollection haunted her, and whose figure pursued her wherever she went. She could not sleep by herself; frightful appearances visited her if she attempted it. At length she confessed to one of her fellow-servants that she was oppressed by a dreadful secret, and was advised by her to consult her priest. She followed this advice, and revealed to her spiritual director that, some years before, Riembaier had murdered a woman. That the only witnesses were herself, her mother, and her sister, and that since their death Riembaier and herself had become the sole depositaries of the secret. The priest consulted several of his brethren, and, by their advice, directed her to be silent, and to leave Riembaier to the punishment of God. But silence was too painful, and she had recourse to another priest, to whom she repeated her story, and to whom she told also that Riembaier had appropriated the whole fortune of her family. His advice was also to say nothing.

Catherine's intellect was, however, too clear to be clouded by the sophistry or the *esprit de corps* which must have seduced her spiritual teachers. In 1818, when she was seventeen years old, she laid her statement before the tribunal of Landshut; but, as the Bavarian law did not allow her to be sworn until she was eighteen, no proceedings seem to have followed during that year. In 1814, having attained the age to which that law ascribes veracity, she repeated it on oath, and a regular judicial inquiry was founded on it.

The following are the material parts of Catherine's deposition:—

"In June, 1807, when Priest Riembaier and my sister were in Munich, the one to pass an examination, the other to learn cooking, a woman, about twenty-two years old, of large, powerful make, and exceedingly handsome, came to our house, and